HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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N. P. ROGERS, Editor.

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From the New Hampshire Sentinel.

MESSRS EDITORS:—

I see there is a call for a Convention of Congregational and Presbyterian Ministers, together with members of the churches, on the subject of slavery. It is on the ground that southern christians are ignorant of the real feelings of christians at the north; and that therefore it is desirable to give a kind and friendly expression of sentiment on this subject. If this is *the object*, I would propose the following document, as one to which every man and woman and youth, that has arrived at years of discretion, in the Granite State, will readily assent. It is a document first published in 1818, by the General Assembly of the Presbyterian church, and is as follows:—

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as *totally irreconcilable with the spirit and principles of Christ*, which enjoin that 'all things whatsoever ye would that men should do to you, do ye even so them.'—Slavery creates a paradox in the moral system; it exhibits rational, accountable and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity or regard the dictates of justice and humanity. Such are some of the consequences of slavery,—consequences *not imaginary—but which connect themselves with its very existence.*—The slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who *may inflict* upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences of enslaving a portion of their *brethren* of mankind—for 'God hath made of one blood all nations of men to dwell on all the face of the earth,' it is manifestly the duty of all who enjoy the light of the present day, when *the inconsistency of slavery, both with the dictates of humanity and religion has been demonstrated, and is generally seen and acknowledged*, to use their honest, earnest and unwearied endeavors, as speedily as possible, to efface this blot on our holy religion, to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the world."

If such an expression would be satisfactory to those who have called the Convention, let them so express it as publicly as they have their call. But, if it is not so, let them show why, and wherein it is defective, *that all may know whether they can respond to the call by giving attendance.*

Z. S. BARSTOW.

P. S. The editors of newspaperes in New Hampshire are requested to copy the above.

From the Christian Panoply.

Cummings vs. the Convention.

Mr. Editor:—It is really an unthought of alarm which has been given by the *Call* of the Deerfield Association. Who could have supposed it so "*incendiary*" that even our good brother Cummings, down East, would regard it a "*cry of fire*," and run to the scene of action to remonstrate against making *so much haste?* If we are really, as he says, one year behind Maine on this subject, where is the ground of his fears that we shall *run too fast?* It is gratifying, however, to see what he has written, for three reasons. One is, because it has done *him* so much good.—He says he shall "*feel happier*" for having written. Another, is because it shows the brethren in Maine have *got along so far*,—so much farther than *if they had run faster.* By addressing an argument to one Presbytery at the South, they have doubtless got much farther than if they had aderessed the whole southern church. A third reason is, because it shows his abomination of slavery. He hates it so that he would not even control the ecclesiastical movements of New Hampshire on the subject. No, although he fills the editorial chair—a seat which seems usually to inspire a man, as soon as he takes it, with the belief that he is created dictator; and no other man has a right to *think;* or if he does, has no right to *express* his thoughts, without being called in question by "*us*," the editor;—although he occupies this chair, he would not enslave his brethren in New Hampshire, or dictate to them. He only designs to tell them, in a brotherly and christian manner, that he knows better about New Hampshire, and what measures should be adopted there than they do; although they *live* in it, and some of them, (the committee of the Deerfield Association at least,) were *born* in it, and have been acquainted with its ecclesiastical affairs, more or less, for forty or fifty years. Yet they are not men of discernment. They have not examined the signs of the times. They have not read the correspondence of the Maine committee, of which brother Cummings is one. They are mistaken about calling a convention.

The brethren in Maine have found out a better way than to call conventions and talk about this matter publicly. They have commenced *private discipline* with their southern offending brethren for the very *private sin* of holding christian men in slavery. And this private labor they have *privately published!* and that the offenders may not be irritated, and refuse to repent because their sin is made public, brother Cummings has sent the private exposure of their crime to "a very large majority of the Congregational ministers in New Hampshire," and, perhaps, to nearly every editor in New England, that they may *all* help to keep the *secret!*

The truth is, that christians in New Hampshire *must not* hold a public convention, to talk publicly about this private sin. Brother Cummings may talk *publicly* about christian brethren at the north, who are guilty, as he says, "*of a species of slander, as impolitic as it is wicked.*" He may take a christian oath about it. "*God knows we are opposed to slavery;*" and *this* is christian!—very christian! But it is *un*christian to speak publicly of slavery. Brethren at the South 'would feel deeply wounded by being talked about, and made objects of censure before a third party, or in public.' No, it must be done just as they did in Maine, as far back as "a year ago."

And then again, brother Cummings remembers that a committee of the General Association of New Hampshire, was appointed on this subject,—a matter which would never have been recollected in New Hampshire, but for him. The Deerfield Association must strangely have forgotten it—though they had a delegation at the meeting, and the minutes of the Association before them at the time of their sending forth their *Call*. Truly, a good memory may be turned to some account *down East*. Does brother Cummings remember two or three other things about the committee; such as their declining the appointment at first, and at last accepting it, on condition that it should be left to their option, whether to act or not? The danger must indeed be great, of interfering with this committee. And as they live so remote, and would not be likely to hear the call, and as brother Cummings lives so near, and has served on "a committee" "a year ago," he did well to caution the covention to beware.

Again, the importance of brother Cummings' communication to the Panoply will be more fully seen, if it is considered that this convention was not designed to discuss *measures*, about which christians at the north have been so long divided. He has taken time by the foretop, and discussed *his* measure previous to the convention. Let him enjoy his measures. Who will contend with him about it? Has any man in New Hampshire sent him a long epistle, complaining that he has acted for himself? He may paint his house *white*, if he chooses.—Another may prefer *yellow*—another *red*.—Very well. *To paint the house*, is the great thing. And who shall stand up and say, "paint your house white, or not at all—we considered the subject a year ago, and concluded that no man should paint his house, unless he paints with white." My wish is to visit Portland. I choose to go on horse back. Another may say, *not so fast*—go on foot. A third says, take the *steamboat*.—This riding on horse back is too slow. Now if I am wise enough to think for myself, and pursue my own course, while they are telling *how* it is to be done, *I do it*.

On the whole, it is obvious that christians in New Hampshire, must feel much indebted to brother Cummings for his communication. Doubtless he can well afford to help forward the cause in this State, now that it is so fully done up in Maine. We cannot, however, but think his communication uncalled for. We know not a single item of news it has imparted to those for whom it was designed. His private labor with southern brethren, had reached the Deerfield Association before their call was published. But it is a privilege to have a second supply. He may be assured it is duly appreciated.—Since he has commenced a *private* labor with the Deerfield Association, by *privately* reproving them in the Christian Panoply, for their audacity: "*lest they should feel deeply wounded, by being talked about and made objects of censure before a third party or in public;*" and, since our way is marked out, and we must follow the footsteps of our brethren in Maine a year ago, instead of thinking and acting for ourselves, the correspondence of that committee, in which brother Cummings has magnified his office, shall be gratefully received. If we are bondsmen, we will *try* to be happy in our bondage, because our masters are so happy in enslaving us. But if we are freemen, and have a right to hold conventions, and discuss subjects of interest, without editorial dictation, we beg to be let alone by foreign interference.

We cannot but think that brother Cummings, by attempting to prevent this convention, has thrown himself into a '*position*' neither to be envied nor desired. He has certainly departed from his usual manner, when alarmed by the "*cry of fire*." He is, in this instance at least, the first and loudest to *raise his voice*, and though distant, he is the first also to reach the "scene of confusion," and if he has not in his alarm thrown the whole ministry of the State out at "*an upper window*," he has attempted, without considering where he is, or what he is doing, thus to eject the Deerfield Association. How far he may succeed in "*staying the conflagration*," and doing "*execution with his bucket of water*," time must show. The time has been when New Hampshire men were exceedingly tickled with *Eastern speculations*, and entered into them fully, to their heart's content. There may be some, now, who will greet this *Eastern speculation*, and be so amused by it, as to stand aloof from the convention. We trust there may be a few, however, who may be willing to be guided by their own good sense, and the word of God; and dare to come together and consult and enquire after duty, without asking the liberty of Mr. Editor A., B. or even C.

It was predicted, indeed, before the call went forth, that though sanctioned by a whole association, it would not be suffered to pass before the public without editorial "*daubings*"—but editorial interference from Maine was probably not anticipated. It has, however, come; and we are taught not again to presume that a *dozen* of some men can have as much wisdom as *one* of some other men' If they have given their *names* to the public, however, how is Mr. Editor Cummings, or any other man, responsible for their visions.

Their folly and weakness must rest on *their own pates*. It would really seem, therefore, that civil men—if willing to bear the shame of their own views or dreams, however absurd and preposterous—might be permitted to give them to the public in a civil manner without interference from any quarter. What kind of a man would that be in a deliberative assembly who should be constantly "*interposing a word*" in every man's speech, and who in spite of the speaker would have the *last word?* Who in that case would make speeches? It would not be strange if men in this "*Yankee Land*" should seek presses through which they *can* speak their own sentiments, under their own proper names without abuse. Brother Cummings has a right to speak, because he is an Editor. But it is a land of *equal rights*.—And others may speak if they will do it *civilly*, in their own State, in the paper of their own denomination, for which they pay, and in which they are laboring to promote a good cause—they have a right to speak, if they do not interfere with the rights of others. And whose rights are infringed by by the call of the Deerfield Association?—As brother Cummings approves of public answers in the case of private discipline, he will not complain that he is publicly met in his private labor with the Deerfield Association.

It was truly gratifying, Mr. Editor, to have you say, you "*had not intended to interpose a word in reference to the convention!*" This is as it should be. The responsibility belongs to others. And your readers can judge for themselves whether to attend or not. It is hoped you will not become quite disheartened in regard to the attendance of the brethren at the proposed convention.—This alarm-gun from down East, is only a remnant of the border war in regard to the boundary line. It is simply *in terrorem*.—No one will be killed or wounded. It will be seen to end "*in fumo*," and leave all in quiet possession of their senses, after the shock is past. And if the brethren in New Hampshire are wise they will keep "*right on*" and pursue the warfare in their own way, and not turn aside, or relinquish the campaign for any random shot that may cross their path.

DANIEL LANCASTER,
One of the Deerfield Association.

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THE CONVENTION.

Brother Kimball: In your paper of the 13th inst. is a letter from the Rev. A. Cummings, of Portland, Me. on the subject of the proposed convention, in this State, of Congregationalists and Presbyterians, in Concord, on the 21st day of January next. I have read it, as you intimated it deserved to be, "with candor." I have no doubt brother Cummings wrote that letter with good feelings and good intentions. He thinks it inexpedient to call such a convention for the reasons which he states. I have received from him a copy of the correspondence of which he speaks, and thank him for sending it. I will also express my gratification with the scriptural reply of the committee to the slaveholding(!) and slavery defending(!!) Presbytery. Still, neither his suggestions, nor the correspondence, diminish in the least degree in my mind the necessity and unspeakable importance of holding the proposed convention. Will you, then, permit me, as a member of the Deerfield Association, to state *some* of the *very many* reasons which press upon my soul.

1. Many ministers and members of our churches have been longing and asking, and waiting and trying for a long time to induce the General Association of this State to take some decisive action, and, in behalf of our churches, bear testimony to the Southern churches against the sin of slaveholding. But nothing effectual has been done. Indeed, those who have ventured to introduce some propositions of this kind, have been considered rather as the disturbers of the quiet of the Association, and as endeavoring to turn its action aside from its original and appropriate object, than as desirous of promoting the *real* purity, peace and prosperity of the churches throughout the land. This is said, not to accuse, but to state a simple fact. Now brother Cummings—We "must be patient in *well-doing*." But how long must we be patient in NOTHING-DOING?

2. It is true that the General Association, at its last meeting in Lyme, appointed a committee in reference to the subject of slavery. But, so far as I can learn from all the facts in the case, as obtained from delegates who were present, nobody expects that they will enter into any correspondence with the Southern churches on that subject. The General Conference of Maine "appointed a committee *to correspond* with Southern ecclestastical bodies," &c. That is, the Conference made it their *duty* to correspond. Not so with the committee of the New-Hampshire General Association. The circumstances and manner of their appointment indicate it to have been a gentle method of disposing of the whole subject, so as to put it at rest, and prevent it from causing any disquietude in the Association itself. Look at the vote as it stands in the minutes of the Association. "That correspondence be held by a committee—*at their discretion*." Also, "that a committee be appointed for the purpose, *without discussion*." There was an overpowering fear in the Association in regard to slavery, which prevented them from candidly and kindly and freely giving to each other their opinions about it. Hence no positive instructions were given to the committee, whether to write or not, or what to write; nor could they know, from an open and full discussion, what were the views of individuals, or the body at large. Hence, also, the committee were not directed to correspond, unless in "*their discretion*" they should think it best; thus leaving it altogether *uncertain* to those who felt deeply anxious on the subject, whether any thing could be done; or rather it would have been altogether uncertain, if one circumstance, which occurred at the time of the appointment, had not *removed* the uncertainty. It was this. When the name of a certain individual was read from the nomination list, he declined absolutely being on the committee, or having any thing to do with the subject supposing that the vote *required* the committee to *do something*—or in other words, *actually* to correspond, &c. But on being told that they were *not required* to do thus, unless in "*their discretion*" they should think it best, without any hesitation he then consented to be one of the committee. This circumstance *implies*, almost as strongly as a vote of the Association could have *asserted* it, that there would be no correspondence; and that the Association were *not in earnest* that there should be any. It is possible that there may be a correspondence. But, so far as I can learn from all the circumstances of the case, and from the opinions of those who were members of the Association, no one really looks for it. Many of us, therefore, have done with the expectation that the General Association of this State, as a body, will ever do any thing to good purpose in this matter. In the language of the wise man—'Hope deferred maketh the heart sick.' And many of us are truly sick at heart that slavery should be gorging its millions in this land—and slavery too in the church of God aiding in the horrible work!—and our ministers and churches bearing no testimony against the dreadful and soul-crushing evil; and all this too while it is a solemn *fact* that the Southern churches *think* they have *our countenance* in the practice of their fearful sins! We feel that *something must be done*, else should the wrath of God be poured upon this guilty nation to punish for oppression, we ourselves should be deluged in its consuming waves.

I certainly make none of these statements in regard to the General Association with any wish to criminate. I would not say one word unnecessarily to injure the feelings of a single christian heart. I have no ill-will towards any of my brethren in the ministry. I love them all, and wish them all the presence of God and his Holy Spirit. I do indeed feel tried and grieved. But instead of dipping my pen in gall to denounce them, I would rather write tears and beseech them constrained by the love of Christ.

But should the committee, contrary to the general expectation, actually correspond with the Southern churches, there are still other important reasons for holding the proposed convention.

3. The General Conference of Maine is composed of both ministers and lay delegates from the churches; whereas the New Hampshire General Association is composed only of ministers. The action of the latter, therefore would not be so strictly the action of the churches as is desirable. It seems to us of great moment that church members, as well as ministers, should take part in the discussions—have a voice in the correspondence, &c.—and be responsible in their measure for what is actually done. The action ought not to be confined to the ministers merely. We wish the churches, or at least members of the churches, to take part in the good work, and be interested in the cause. Much might be said on this point; but limits will not permit. I will only add—Measures may be put in train by the convention to get a full expression of the views and feelings of all the churches throughout the State.

4. There is another reason—or rather a cluster of manifold reasons—which, if all others were insufficient, is decisive in favor of the proposed convention. My limits will not permit me to enter into particulars. I must, therefore, speak in general terms. There are evils springing up among ourselves, which, in my view, threaten great injury to the dearest interests of the whole community—as well as destruction to the purity, peace, and prosperity of our churches; and which must eventually, if not checked, to a fearful extent, hinder the progress of Christ's kingdom universally. These evils are of a nature, which it would be difficult for such a body as the General Association to meet and counteract. They would appear as if the offspring of light and love—clothed like celestial spirits;—but thick darkness is in their train, and the spirits of darkness and mischief and anarchy cluster around them, and hope to turn them to the destruction of man's highest good. Subjects will come up before the convention of vast moment to the cause of humanity, and the universal extension of truth and right over the land and world.

It was not intended, at the first, to say one word about the General Association in reference to the proposed convention. We wished to spare it entirely in christian forbearance. But brother Cummings' letter has seemed to make it necessary that a few facts should be stated. And *now* it is wished to say no more than to shew the absolute necessity of the convention. Brother Cummings intimates that it is best not to do things in a hurry—not to run too fast, &c. In all this we agree with him. But there must be a *beginning*, or we shall do nothing—we shall not run at all. It is not intended to be in any haste. Although it is very desirable that the convention should be well attended from all parts of the State, as far as possible—yet, it is probable, that, at the meeting in January next, its work will only be *commenced*, to be continued on and completed as rapidly as the Providence of God and a *thorough-doing* of it, will permit.

I readily confess that when I first saw and read brother Cummings' letter, I regretted that he had written it. All he says must have appeared very reasonable and proper in his own mind, as applied to the state of things in Maine. But, I think, there is not all that similarity between the circumstances of that State and this in regard to slavery which he has taken for granted. In some respects there is a great dissimilarity. I will not, however, enlarge upon it. I will only say—I feel just as much the importance and necessity of the proposed convention now as I did before I perused his communication. Even you, yourself, brother Kimball, in speaking of the committee appointed by the General Association, say—"*if* they will attend to their duty," &c. Ah, that IF—I presume that *you* do not expect that they will correspond with the South. As to brother Cummings' letter, I am accustomed to look upon all these circumstances as under the guidance of God; and though it did seem a little like "*obtrusion*," yet I cannot doubt his kind intentions and his deep sense of duty in writing it; nor will I doubt that God will overrule it for good. Still, I do believe the Convention to be of vast importance to the cause of Christ, both North and South. I do hope, also, and pray that a deep interest may be felt in it by the ministry and the churches—that it may have their prayers and be fully attended. And may God grant his Holy Spirit, and cause its deliberations to be instrumental in the advancement of man's best good and his own eternal glory.

RUFUS A. PUTNAM,
A member of the Deerfield Association.

December 16, 1839.

P. S. I might advert to some other topics in brother Cummings' letter, but forbear.—At the close of it he says—'I might ask, too, what has put the churches into this "position?"' Many causes aside from that which he mentions, have combined to do it. I will only say—'Let him that is without sin, cast the first stone.' Better for us all to be humble and penitent and do our duty.

I will just add further—In none of my remarks have I intended any disrespect or impeachment of the committee of the Association. Had I been appointed one of them under the existing circumstances, I should have taken it for granted that the Association did not wish, nor expect, any correspondence. This, I believe, was the general impression, especially of those who *really desired* a correspondence.

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Mr. Editor:—What is to be done about the proposed anti-slavery convention at Concord? In the call for it, many very plausible reasons were given for the movement—many reasons *more than plausible* have since been given in the Panoply, why said convention should *not* meet. Unfortunately the measures which the Deerfield Association has taken appears likely to have an effect the very opposite of that which they and their committee intended, viz., to convince the South, that they have not the countenance of northern ministers and churches in sustaining slavery. Occasion will be eagerly seized on, by those who are in the habit of uttering the aspersion, to charge ministers and churches with being *pro-slavery*, whether the proposed convention shall meet or not—if it shall meet, because so few will attend; (and few, it is morally certain, will attend, for the reasons urged by the editor of the Portland Mirror, and for other substantial reasons)—if it shall not meet, because it will be said that they prevented the meeting which might have done so much good. The public are waiting to hear again from the Deerfield Association, or their committee; and some (or at least one) are clearly of opinion that the evils consequent upon their well intended movement will be less, should they see fit to rescind their call for a convention, than if they persist in it.

E. COLMAN.

Discussion at the South.

In a letter received by us a few days since, from a friend, a citizen of one of the slave states, and a lawyer of no inconsiderable influence, after mentioning a journey of some two hundred miles to attend a political convention at the metropolis of the state, he thus remarks:—

"During my absence I had some conversation with several influential persons on the subject of slavery; especially with one nominee for Lieut. Governor. He, of course, was not an abolitionist; but he expressed great fears as to the result that slavery might bring on the country, unconnected with the abolition movements. He referred to the rapidity of increase among the blacks, to show that at some future period *they would abolish slavery themselves*. I do believe there is a spirit of inquiry among the intelligent in the slave-holding States. To what point it will eventually tend, I cannot pretend to divine. I confess for one, that the subject seems one of great embarrassment. To favor immediate abolition, I cannot with the present light before me. In any attempt to prepare slaves for freedom, I have no confidence. To colonize them in Africa is impracticable, and if it were, not,

would be inhuman. Something *will* be done; and it appears to me that those who wish to stifle discussion are blind of one eye, and see but dimly with the other."—*American Citizen*

HERALD OF FREEDOM.

CONCORD: JANUARY 4, 1840.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

A Happy New Year

To all THOROUGH-HEARTED ABOLITIONISTS.—It were a lost wish to any body else,—for they *cannot have it*. The heart that does not glow with the fires of Emancipation—with that brotherly love to man, that demands his disenthralment when he is in chains,—that "*neighbor*" feeling for the slave, that instead of sneaking by "on the other side," goes to him, where he lies weltering in the gore of body and soul, and takes him to the Inn of *Liberty* and "takes care of him"—is no subject, we say, for the New Year's wish. You may as well wish the Slave himself a happy new year.

But pro-slavery is jolly and full of mutual wishes and New Year's gifts.—And can't it be *happy!* No, reader, not happy, as we count happiness.—It may have an exterior of glee and a sort of gladness within, as the animal nature experiences the excitement of *general occasion*—or the joy of the sleigh ride. But no *human* happiness. God does not provide that, but for those who are in obedience to Him.—*Man*-happiness is a lofty matter. It is not the glee of the grog drinker or the merriment of the mindless slave of Washington City, when he sees Congress come. Oh, he laughs and dances, when he sees the Sons of Liberty pour in, like a boy, of *a muster day morning;* and there's where our statesmen witness the slave's happiness.—"Why they're the happiest creatures," says the Hon. Dr. Such A One, "that ever you see. They'll dance and caper and laugh!"

That happiness will do for the Slave, and (for the same reason) for Pro-Slavery.—But we can wish neither of them a happy New Year. They were not happy last year and they can't be this—or next.—They will try it however. Experience teaches them nothing.—But faithful Abolitionists will be happy, for God can make men happy and He is on their side. The Slave, who knows his friends are at work for him, prays for them. He prays God to bless them. And God will hear the prayer of so earnest a suppliant as the *longing Slave*. The Abolitionist gets the rare and precious "blessing of him that is ready to perish." Brethren and friends, let us secure that blessing. It is connected with the mighty favor of God.

We wish all *faithful* Abolitionists, "Happy New Year." We must be faithful! It will not answer to keep up the profession and the name, while our hearts are upon our farms, or merchandize—our *Party* or our SECT. We must engage *heartily* in this great Millenial business. We must cast off our Sectarianism. We have got to, before we enter Heaven, all admit.—We have got to, in our belief, before we can enter the Kingdom of Christ here.—We don't believe a Sectarian can be a consistent Christian.—No man has a *right* to be a sectarian.—He cannot serve God if he is.—He cannot serve two masters. He cannot serve God and *Sect*, any more than he can God and any other Idol.

The professed Republicanism of the country is devoted to the worship of Party, and the gambling for office and party victory. The professed Christianity of the land is expended in the maintenance of Sect and the building up of *denomination*.—Once in a while, in the strange mercy of God and from the "compunctious visitings of conscience" on some soul of peculiar piety,—a Revival is kindled up, of faint and transient flame,—and the Sects, overawed and overcome by the presence of the Spirit,—lay aside their *isms*, and commingle together in the Protracted Meeting.—But Sect soon strives with and grieves away the Spirit, and the revival is spent and vanishes—and *denomination* reigns, and the Devil keeps holiday—and festival.

Abolitionists! arise and shake your skirts clear of PARTY and SECT, and God will give you a Happy New Year. And let your firm and faithful aim be to achieve the same for the Slave.—He might have one, *by another year*, if New-Hampshire Abolitionists were faithful enough to have any "effectual" influence at the throne of God.

Loudon Protracted Meeting.

Our anti-slavery friends are anxious to hear (and our pro-slavery friends anxious *about hearing*) from our protracted meetings. We will give them faithful account as they progress.

The meeting at Loudon we had not the power of attending, until Friday afternoon—when we went accompanied by brothers Chandler, Foster and Parker Pillsbury, minister at Loudon. We rejoiced especially in the presence and cooperation of brother Pillsbury, as he is a professed clergyman and at the same time a *revival* abolitionist, which is a rare and almost incompatible coincidence. He descends from the pulpit and fights the good fight of anti-slavery faith, on *foot*, among the common soldiery. He mingles with the people. He is one of the people. His combined labors of pulpit and field will, we think, thoroughly try the question, whether both can be united in one man. We think they ought to be and can be, if the pulpit is capable of freedom. If it be not capable, let it be cut down to a level with the pew.

The Friday evening meeting was at the meeting house at Loudon Mills, where Reverend Mr. White is preacher, of the orthodox Congregational denomination. His house we understood was within five minutes' walk of the meeting, but Rev. Mr. White *was not at the meeting*. We did not learn that he was detained by any thing but his pleasure to be away. He had a right to stay away, provided he had a *christian* reason. The fact of his absence we mention and record, and commend it to the consideration of those who regard him and support him, as a minister of Him whose express business on earth was to preach the gospel to the poor and deliverance to the captive. We call on them to ask themselves impartially and solemnly, *why* he was absent from a meeting, whose sole object was that the poor of the land may have the gospel preached to them, as it now is not and *cannot* be preached, and that the captive, now in despairing bondage, may be delivered. Absence from such a meeting, without some sufficient cause beside hostility or indifference to the object of it, betrays, in our view, absence of humanity as well as of christian principles.

The meeting was organized by choice of Philip Brown, chairman, and Joseph C. Baker, secretary. After prayer the following pithy and pertinent resolve was introduced by Thomas Brown and sustained by the accompanying remarks—

Resolved, That Slavery is the greatest sin, that exists in this nation.

In support of this resolution, I say that Slavery involves every other sin; it is the fruitful source of every crime. Slavery implies theft of the most atrocious character. It steals the souls and bodies of men.—Murder, in all its horrid forms, is the legitimate offspring of Slavery. Slavery includes desecration of the holy Sabbath, violation of the seventh commandment, injustice, pride, avarice, idleness, ignorance, intemperance, and gambling of every description. Slavery degrades the mind, destroys the sympathies and fine feelings of the human heart, sears the conscience and begets cruelty and revenge.—There is not one command in the decalogue that is not violated by slavery. It denies obligation to God and man, and assumes sovereignty over man that belongs, alone to the Creator.

Mr. Chairman, I wish not to be understood as describing the character of the slave-holder, it is slavery itself, in some of its loathsome and disgusting features that I desire to exhibit. My opponent may tell you that what has been offered, is nothing more than a bold assertion, without proof. In that case I would refer him to a publication called 'Slavery as it is,' wherein numerous facts are related which will substantiate the description I have given and show the enormity of the monster in his true light. The book referred to is a relation of facts by eye witnesses whose character, names and places of residence are given, and so circumstantially written, that if false, it carries evidence against itself. But however shocking to humanity, I think, the accounts therein given have not been contradicted, or their truth doubted by the candid reader.

Mr. Chairman, if what I have said does not convince you that slavery is the greatest sin, I presume there are gentlemen here who can easily do it. It only requires just views and words to express those views.

But after all, no epithet can be added to slavery to make it more or less, better or worse. Slavery is Slavery.

The resolution, after interesting remarks from others, passed without dissent. This paved the way for the introduction of the 2d resolve by brother Foster, viz.—

Resolved, That abolitionists and all others, who support men, as ministers of the gospel, who refuse to enlist in the anti-slavery cause, are guilty of sustaining the horrid slave system of the country.

After full and searching discussion of this resolution, and clearly showing the direct support yielded slavery by the pro-slavery northern pulpit, and the consequent support afforded to slavery by sustaining that pulpit, it was adopted with an *almost unanimous rising vote of men women and children*. Not a soul rose in dissent, an ominous vote to the empty pulpit and its absent occupant, provided he stand in the position referred to by the resolution. Whether he does or not, will appear in the sequel. The 3d resolution was as follows—

Resolved, That all missionary institutions for sending the gospel to *foreign* heathen—formed or sustained by men engaged in *manufacturing heathen at home*, are false in their profession, and unworthy the support or countenance of a christian community.

This resolve, which seems to carry its argument in the very statement of it, we endeavored to enforce by a few remarks, which were followed by solemn, sound and forcible reasonings of brothers Foster and Pillsbury, who applied it to the existing state of things in this slaveholding land of bibles and missions, where American professing christians are sold at auction to raise money to send christianity to the heathen the other side of the globe. No mind can question the truth of the resolution. Let every one who expects to meet the colored American at the day of Judgment, make the application to the missionary pretensions of the churches of the country. The resolution passed, but with less unanimity than the other—some brethren declaring that although not prepared to deny its truth, they were hardly ready to vote it.

The meeting voted that the resolutions, &c., be published in the Herald of Freedom, and that the Editor be requested to give the substance of his remarks in support of the last resolution. This we are unable to do—having made no minute, arrangement—or premeditation concerning them.—We made such remarks as would at once, we should suppose, suggest themselves to every mind, at sight of a christianity engaged with one hand in plundering men of their rights and of the gospel and bible and every chance for this world and the next, which is within reach of mortal rapacity,—and with the other hand carrying on large machinery for furnishing these articles of plunder to men abroad, who need them as much as those who are robbed of them here and no more.—We remember urging on the consideration of the meeting, the fact that Slavery had placed our christianity in that singular position—of abolishing Heathenism abroad, with the avails of the labor of a Heathenism manufactured meantime by that same christianity here at home. We called on the meeting by its love of the true Missionary spirit, to protest against its hypocritical counterfeit, wherever it might exist.

The meeting dissolved in the best and most harmonious spirit after returning thanks to God in the favorite lines of Old Hundred, sung by all in that famous tone of the old "incendiary" Luther.

The storm Friday night, kept us all snow-bound the next day, where we remained enjoying the more than friendly hospitality of the beloved Abolitionists at Loudon Mills. Our brethren spent Saturday in reading the scriptures—in animated anti-slavery conversation and in mutual admonition and rectifying of each others hearts and minds and preparing them farther for the great warfare. While the tempest howled without, we endeavored to spend the sheltered time within in the service of Him who ruled the elements, and sent forth the storm, and we hailed it as the native climature and free wind and snow drift of our northern region, soon we hoped to be called the home of Liberty.

Sabbath day, portion of our friends accompanied the family where we lodged to the meeting of Rev. Mr. White. The storm had kept the main part of the congregation at home. Brother White read the account of the Advent of the Messiah, and after some remarks invited those of us who were strangers, to make familiar addresses to the meeting.—It was a free and pleasant meeting, and terminated in an appointment by brother White of an evening meeting at a private house in the village. From the character of the meeting at the meeting-house and brother White's liberal deportment there, and the other circumstances of the appointment, we had hopes that the evening meeting would be of the same unshackled character.

In due time we were assembled in an ample kitchen (the pleasantest room always to us, of any in a dwelling) with a good room full—old and young—male and female, of the sober people of Loudon Mills Village.—Brother White spoke of reading a portion of scripture—making it, as strangers were providentially present, the subject of free remark, in which he hoped others would join.—But after he had read it, the sight of *four fanatics* before him, or some other prudential consideration, seemed to change his purpose, and instead of treating the scripture as a subject of free and familiar comment and conference, he spoke of his *text* and of his *discourse*, and continued it till the evening was half gone. He was about the usual *lecture* length—a circumstance a little unusual in a conference meeting,—and indicating, to our *suspicious* apprehension, that our judicious and prudent brother was fearful of *extraneous subjects*.—He remarked, however, that he had taken up more time than he intended, (no doubt more than he *at first* intended, but probably *less* than he intended while he was speaking) but that the evening was but half spent, and there was time for remark upon the subject he had spoken upon, or *any other subject*, and he hoped brethren present would improve the time. Religion he said was in a low, declining state among them, and he hoped the friends providentially present would endeavor to awaken them. He dwelt pretty decidedly upon the low state of religion and wished remarks, tending to revive it, might be made. Brother Chandler spoke of the pastoral character of the relation between the Saviour and his followers,—of Him as the Shepherd and them as the Sheep, of the helplessness of the sheep and its peculiar inability, when it had strayed and was lost, to find the way to the fold. The lost sheep could do nothing but bleat, he said, and await the coming of the Shepherd. So the christian, who had strayed from the fold of the good Shepherd, and got lost upon the dark mountains of sin, could do nothing but weep tears of contrition and await the coming of the Shepherd, who would certainly, hear their cry, he said, and come quickly to their relief.

We followed brother Chandler in some brief remark upon the necessity of conforming our lives more to our profession—and of the inconsistency of lamenting our low and cold estate, while we took no pains at reformation. We said something of the general state of Christianity in the land and the deleterious effect of sins of omission, in neglecting the great enterprizes of the day for carrying on the evangelizing of the world.

We were followed by brother Foster, who spoke of the retrograde movement of the cause of Christianity, since the first two centuries of the christian era, and of the great advances made during those two centuries under the faithful preaching of the early Christians. Since then, he said, the church had conformed so far to the world as to become involved in the wars, the politics, the slaveholding, and the intemperance, that had filled the earth with violence. The cause of Christ had been neglected and now, after the lapse of eighteen centuries some five or six hundred millions of the people of the globe had never heard at all of the Saviour's having visited the earth. And what, he said, was the character of the present Christianity of Europe.—Great Britain—the leading christian nation of Europe, had desolated the earth to its remotest extremities with wars. It had originated and carried on to a frightful extent, the trade in human flesh with the shores of ill fated Africa. That the christianity of this country had participated in that trade and in the enslavement of millions of our own people. That it sanctioned war and a civil government that enforced all its measures with the sword. We give only the drift of brother Foster's observations.—The audience seemed deeply interested and for our own part we had scarcely ever heard a more striking strain of remark. When he touched upon the words *civil government*, brother White *interposed* and wished him to desist. Brother Foster immediately stopped speaking, and quietly remarked to brother White that he considered the meeting as under his conduct, and should say nothing further. Brother White then rose and regretted that such subjects should be introduced in a religious meeting. Mr. Foster, he said, must be aware that there were differences of opinion among christians in relation to these subjects,—that he himself did not agree to the sentiments advanced,—that it was getting to be late in the evening,—that he thought the subject of civil government ought not to be discussed at a religious meeting,—that governments were ordained of God,—that he himself had preached against slavery, &c. &c. &c.; we can't remember his whole process of argument, but he concluded it, after talking at very considerable length with a call to prayer, prayed, and when he closed, gave some notices and dismissed the meeting,—taking care to afford no tempting interval for farther *free remark*. The meeting, though dismissed, all remained. We took the liberty to address brother White in a few friendly words on the tendency of the course he had taken with brother Foster, to check all religious feeling in a community. We had proceeded but a few moments, without saying a word upon the offensive topics, when Mr. White *interposed* again and went on to maintain the lawfulness of human government—the scripture authority of praying for kings—and of the duty of rendering unto Cæsar the things that are Cæsar's, &c. &c. We could get no opportunity to speak. Brother White was for free discussion—he would be clearly understood to be in favor of that,—it would be a slander to report him otherwise—but then one could scarcely utter an entire sentence before he would interfere. His notion seemed to be, that these subjects must not be touched—that if broached in his presence, he must do the talking—and after smothering all discussion retain the character of a friend to free discussion. We fear brother White lost by his procedure there all title to respect and support among the intelligent people of Loudon. But they will decide for themselves. His conduct as we witnessed it and as our intelligent and candid Loudon friends considered it, was a palpable attempt to stifle free religious remark. And we fear very many of his ministerial brethren are of the same spirit and character. But the protracted anti-slavery meeting will bring all the character of the community on this subject to light before the people. We exhort our abolition brethren and sisters in the other counties to institute these meetings, without delay. The time is short and we have much to do.

The Concord Female Anti-Slavery Society

One of the earliest Woman's associations in behalf of the Slave in this State, held its fifth Annual Meeting on the recent "Christmas day."—A day not unappropriate to be thus devoted to the great ends on earth, of Him, who visited it at this cold season of our portion of its surface, to bring Peace on earth and good will to man.

We remember its formation, amid "times" here, "which tried" even *women's* "souls"—a saying highly significant, when compared with the canting and hackneyed passage in praise of rude *man*, whose animal fortitude and bodily strength mainly were tried in the *times* of brute violence to which it has allusion. Woman was then barely spared here by the *hand* of dignified man, for daring to associate for the deliverance of her brothers and sisters in chains.

Rare and faithful spirits then tabernacled amongst us.—They were taken away. Was it from the evil to come? Time will answer and we are looking that it will disclose soon. Our departed friends, by their active and daring fidelity, provoked the tyrant impatience of the "Brotherhood" around them.—Under our apathy and lukewarmness it has subsided and we are contemptuously overlooked and suffered to pursue unmolested our almost nominal profession of Abolitionism.—But a spirit is awakening and is now already in the field, which in our expectation will more severely try and more bitterly exasperate the temper of the pro-slavery world, and call forth its unrelenting resentments.—But we would calmly and in faith commit events to God, while we summon the Anti-Slavery fidelity, which yet remains among us, to gird itself for the trial.

We had the pleasure, in common with a goodly number of our neighbors, of listening to the Annual Address to the Society. It was delivered by EDMUND QUINCY. We could not feel insensible, as we were listening, to the unwonted and interesting position of the orator. Coming here at this inclement period and *night-season* of the year—at such considerable distance—leaving the "warm precincts" of the city, to the comforts of which, he had been delicately bred,—and on such an errand—having quitted and as it were *abdicated* his patrician place among the daintiest of the aristocracy of New England's haughty metropolis, for the gradeless rank and rankless station of the New-England Negro and the Negro's friend.—Descending (?) from the summit extreme of human society—the topmost round on social ambition's ladder, to what cannot be styled community's nethermost extreme of debasement—because it is below all rank—and beneath all human society and all human sympathy.—The son and pride of that ancient and honorable family—one of the proud Old Commonwealth's *historical* names—the hope of Old Harvard's Presidency and of Boston's early Mayoralty, when her Cityship was her pride, and her proudest names graced her municipal chair,—a revolutionary name—spoken among that small cluster with the Adamses and the Otises,—Vain renown to be sure and perishing—and soon to be forgotten, amid better remembrances,—but fascinating and most desirable to infatuated mortality. Yet here forsaken and finely cast off—and its *heir apparent* found toiling amid the labor, the privations, the disrepute, the contempt and hazards of Anti-Slavery.—Contempt *now*—but only among what is truly contemptible, and which will itself ere long rank vilely in "the eyes of all the People,—in the light of a world's Liberty." We could but admire at the disinterested magnanimity of our self-sacrificing brother, as we beheld him among our ranks.

Of the Address no more need be said than that it was worthy the spirit that uttered it. The mind and the heart of WOMAN, to whom it was made, will never lose its deep solemn and beautiful impression;—and its character will be realized, we trust, in the fruits it shall call forth among us.—We regreted it was not written, that it might have been obtained for the press—But its *impression* is already enduringly made, where it needs not the perpetuating aid of types, or such mention as falls from pens like ours. The amiable and interesting author will accept, should this notice meet his eye, the cordial thanks of us all, for his labor of genius and "labor of love."

We cannot refrain from mentioning the satisfaction we personally enjoyed, with our truly well-bred and gentlemanly brother, in hospitable association, at their own board, with some of our excellent colored friends in this place. They will pardon us for this public allusion to it. We notice it only in behalf of their and our cause—and as one token, among the many now appearing in the land, of a coming day of more refined and elevated principles of association in this our human family, when society will not be limited, as it now is (without the circle of genuine abolitionists) by the vulgar and mean as well as cruel and inhuman prejudice of complexion.—EDMUND QUINCY stoops not his patrician breeding to this low aristocracy of "tincture of the skin."—We commend his taste and his practice to the wonder and amazement of our Colorphobia, wherever it may reign, whether in the breast of our "Property and Standing" civil, military and ecclesiastical, in our liberty and equality loving *democracy*,—or in the lofty loathing of our drunken ragamuffinism.

The Annual Report, from the accomplished pen of Mary Clark, Corresponding Secretary, is published in our columns by vote of the Society.—We feel embarrassed and humbled at the laudatory mention of the Herald of Freedom and of our own undeserving labors.—We were most ungrateful, however, not to feel the richest consolation and most animating cheer at its approving and kindly tone, amid the manly and *honorable encouragements* heaped upon our head of late by portion of our "*gentleman*" Anti-Slavery of the State.—We derive augmented support and assurance of the rectitude of our course, from the fact that it is the approval of WOMAN, the unerring judge of philanthropic effort, both as to good intent and judicious execution.—We may not advocate (or *we have not*) what is called "Woman's Rights," in our columns—although our friends have assumed the liberty to *deny them* there.—But no "organization" can question our right to be grateful and joyful at Woman's *approbation*. We are so, and most sincerely and heartily do we acknowledge it here.—Our generous sisters may be assured we shall labor more truly to deserve it.—And while they, as the *successors* of the lamented names—mentioned and mourned in their beautiful Report—go on their philanthropic way the coming year, we will, to our utmost, second all their efforts in behalf of the Slave, so long as Heaven gives us life, or providentially continues us in the station we now occupy as their humble auxiliary.

FIFTH ANNUAL REPORT

OF THE

Concord Female Anti-Slavery Society.

We live in stirring, startling times. The fountains of the great deep are broken up, the windows of heaven are opened, and light is pouring down upon the earth, disclosing the hidden abominations of the chambers of imagery, the spiritual wickedness in high and low places. The spirit of the age is calling loudly for reform. On both sides of the Atlantic, it is embodied in a few gifted individuals, of

"lion heart and eagle eye,"

strict moral principle and high raised standard of christian attainment, whose expansive minds

"Grasp the whole worlds of reason, life and sense,
In one vast system of benevolence;"

individuals formed to meet the demands of the age—raised up for this same purpose; around whom are clustered multitudes of others, imbued with the same spirit, actuated by the same high and holy and philanthropic motives.

This reforming spirit is producing mighty results. Beneath its wonder-working influence, old, wicked things are passing away, all things are becoming new. Not that the darkness of sin and error has ceased to conflict with the light of righteousness and truth, not that evil principalities and powers, with their deeply rooted, time honored, systems of iniquity and wrong are readily, quietly and passively giving way to a new and better order of things; but that such is the potency and progressiveness of truth, (or in other words, christianity,) as she is now put forth before the world, that evil in whatever form, cannot long resist her strong arm, or abide the searching of her piercing eye. Ultimately she shall prevail. Great is the truth, and mighty above all things, it endureth and is always strong; it liveth and conquereth forever more. Blessed be the God of truth!

Considerations like these, animate us to proceed on our way rejoicing. We do rejoice that we are privileged to bear a part, though humble and obscure, in the great reform now moving on through the earth; that we are accounted worthy to suffer—reverently would we speak it—for the GREAT REFORMER's sake. "It is enough for the servant that he be as his Master." Those of us who remember those in bonds as bound with them, have need of all aids and all consolations to chear us onward. Our little association has toiled on, through much evil and, we trust, some good report, for five whole years; eventful and rapidly passing, yet to us *tedious* years, because the object of our warfare is not yet accomplished. Those whose misery in 1834, we so deeply commiserated, whose wretchedness we strove with combined energies of heart and hand to do somewhat to remove, are still miserable, still unrelieved; and the coming 1840 will find them in the same intolerable and almost hopeless bondage. We have need to be ourselves comforted of God to be enabled to comfort them, and to exhort them to patience and quiet resignation to the will of God until His time shall come for their deliverance. We would encourage and 'exhort one another daily, and so much the more as we see the day approaching.'

The year 1838 found us in affliction. Our dearly beloved and excellent president, LUCRETIA ANN KENT, by whose instrumentality, mainly, we were gathered as a society to promote the immediate abolition of American slavery, was suffering under the painful disease, which on the 12th of February terminated her valuable life. That 'liberal heart,' which was so constantly devising 'liberal things,' was chilled and paralyzed by the hand of death. We mourned that her well-spent days were so soon past, that her pious and philanthropic purposes were so soon 'broken off:' but most of all, that we should hear her counsels and her prayers, and 'see her face no more.' But she yet lives.—LUCRETIA ANN KENT is still in existence. More of her remains than could ever die. The tabernacle which she put off, and which now moulders in dust, lovely though it was, was not the essential part of her being. She lives among the spirits of the just made perfect, herself one of the blessed number, who

"Circle the throne rejoicing."

And she lives on earth, in the grateful and hallowed remembrances, the warmest affections of her friends, and in the pure and salutary example and influence, which death could not take away. "The memory of the just is blessed;" their virtues are immortal.

In April ensuing, JOSEPH HORACE KIMBALL, our youthful and beloved brother and co-adjutor, a martyr in the cause of humanity, a devoted disciple of the cross, the friend of the slave, the friend of man, was likewise removed to a higher sphere. The approving readers of the Herald of Freedom could not but appreciate the strength and integrity of principle, rare mental endowments, and great usefulness of this indefatigable laborer in the anti-slavery field, and mourn his early exit, when so much remained to be done. Our tears flowed afresh. But we sorrowed not as those who have no hope, for our brother departed in the triumph of Christian faith, with a hope full of immortality.

At nearly the same time, another of our number, GRACE LOW GEORGE, a sister young in years and of delicate form, but ripe in christian character, strong in christian faith and of an energetic mind, having finished the work given her to do, was taken to the presence of her Saviour and her God. Again we wept, but with the soothing consolation that our loss was her infinite gain.

But the darts of the "insatiate Archer," flew more than 'thrice.' On the 13 of August, same year, JOHN FARMER, extensively known as a gentleman, a scholar, a philanthropist and a christian, one of the earliest and firmest supporters of the anti-slavery cause in our town and state, 'rested from his labors.' The strongest sympathy and friendship subsisted between him and the lamented Kimball. Their congenial spirits were

"finely touched,
unto fine issues;"

& they labored unitedly, devotedly, perseveringly & efficiently, in the cause of freedom & humanity. To JOHN FARMER, we were much indebted. Competent to devise and mature plans, he was ever ready to lend his aid and counsel in perfecting ours. No assistance, that he could render, no service that he could perform, was for a moment delayed. Solicited and unsolicited, he was a friend indeed to all on all occasions. Whatever concerned man, concerned him. His life was a uniform and beautiful exemplification of the divine precept 'Whatsoever ye would that men should do unto you, that do ye unto them.' Our grief for his loss, in common with that of thousands of the friends of the slave, was sincere, deep and lasting. But he also 'died in the Lord.'

And in February of the present year, yet one more of our number, MARY ANN PERRIS BOUTON, wife of Rev. N. Bouton, a lovely woman, of great moral worth, and eminent piety, "fell asleep in Jesus.' Once more we wept, once more we were comforted.

These frequent and mournful bereavements, as striking lessons of mortality, we trust have not been lost upon us who remain. Now that the number of faithful laborers has been diminished, we have been incited to work more diligently while *our* brief day shall last, and have sought to do with our might whatever our hands found to do. We feel that our departed friends are among the cloud of witnesses, with which we are encompassed, and we are in some degree animated to 'stretch every nerve, and press with vigor on' in the benevolent work, the heavenly race. We have been enabled to continue our operations as usual. In the beginning of 1838, we published 1500 copies of the excellent address delivered at our annual meeting in December previous, by Nathaniel P. Rogers, and distributed them among the friends and foes of our cause. In June following, the services of that able and efficient friend of the slave were secured, as editor of the Herald of Freedom; a most favorable circumstance for the progress of the cause, especially in New Hampshire. Thus far we have been enabled to redeem our small pledges, and execute our few plans. But owing to the fewness of our numbers, our limited resources, the apathy of the community, and the pro-slavery spirit yet about us, we have rendered but little pecuniary aid to the precious cause. However, triumph it ultimately will, and our mite may be blessed to its furtherance. We hope, in the coming year, to take other and more efficient measures for raising funds. In regard to obtaining signatures to petitions, we have made efforts, but perhaps have not done all we could. Not a single individual should remain unasked. The most humble and remote should be sought out, and opportunity given them to enter their names in behalf of the enslaved, mind-crushed, down-trodden brethren and sisters of the south. Many an availing petition has ascended from their lowly dwellings, to Him who heareth prayer, and their names should be registered on earth as in heaven, as petitioners in the cause of mercy.

Glancing at the present aspect of the cause throughout our land, we find much to encourage and cheer our hearts. It is in a state of progression. The "banner of the LIBERATOR" is still borne triumphantly "aloft, untorn, uninjured, undefaced." The work of disenthralment, as regards the mental, moral and physical condition of man, is going forward in this country and the world. Millions, now in northern and eastern and western and southern bondage, will yet [illegible] their *emancipated* hearts and unmanacled hands in praise and thanksgiving to God.—[illegible] gone forth, and oppression shall [illegible] earth.

"—— Future years
Shall see the negro learned and free."

But in the midst of these delightful contemplations, sounds of divisions and rumors of divisions among those who are engaged in carrying on this glorious work, in our own country, reach our ears. The friends of the oppressed, those who have stood shoulder to shoulder in the 'fore front of the battle,' assisting each other, heart and hand, to bear the heat and burden of the day, cheering one another to brave the hosts of opposition, and marching boldly on to sure and certain victory, have fallen out by the way! Those energies, which were once concentrated and directed against an insidious and formidable foe, are now disunited, *new organized*, and employed, brother against brother, and sister against sister. We are grieved and astonished. We would say, in the language of an apostle, 'Brethren and sisters, these things ought not so to be.' 'Union is strength.'—'United, we stand,'—are trite and hackneyed, but true and faithful sayings. The enemy of all good can devise no more effectual method to distract our operations and retard our grand object, (defeat it he cannot,) than this one of division. While the friends of the cause are disputing among themselves about the position to be occupied by certain portions of the hosts who have come up to the battle, the enemy is gathering strength and our ranks are thrown into confusion. The shriek of the slave is unheard, the groans and beseechings of the millions in bonds are uttered in vain.

Our very souls are moved at this state of things. Hitherto we have contemplated it at a distance. But it is now approaching *our* borders, it is creeping into *our* humble tents. God grant this unhallowed spirit may not effect our own little organized band, nor effect a separation of hearts or hands or names among us! God forbid that we who have toiled and suffered, and prayed and wept and rejoiced together—we who have survived the ravages of death in our own narrow circle, should become alienated, estranged and divided from one another! What! we who have been drawn together by the endearing ties of congeniality and friendship, the bonds of common humanity and sympathy with the distressed, *we* become personal and *anti-slavery* enemies to each other? Away with the thought!—The soul-enobling object that has united, shall bind us stronger and faster together; shall become an increasingly firm and closer bond of union. No! neither things past, present, nor to come, shall separate us from the love of God, the oppressed, and one another—His grace preserving us.

Time *has* been when the term abolitionist, like that of christian at Antioch in primitive days, conveyed a blessed meaning, and fell delightfully on an abolitionist's ear, awakening delightful associations in his mind. He or she who wore it, was welcomed to his heart as a brother or a sister, irrespective of sectarian creed, political party, or 'tincture of the skin.' Now—alas! how changed. But our confidence is still in the God of truth. He can heal the infirmities of human nature, and 'pardon the iniquities of His servants in holy things.' The cause of the oppressed is safe in His hands.

Among our prospective plans for the coming year, that of aiding our fearless Herald will constitute an important part. To this, as an effectual means of promoting the cause of emancipation, our most vigorous efforts must be directed. While its conscientious and independent editor, is nobly contending for truth and right on every side, sparing no pains to promulgate and shew them forth to the people, we must spare no pains to sustain his hands and assist his endeavors.

Let it not be said that this champion of righteous freedom, who has laid his time, his talents and his physical powers on her sacred altar, shall continue, amidst a host of her professed friends, to toil unrewarded in her cause!—True, his is already a glorious, a 'great reward.' In the stillness of night, when the cares of the day have subsided, and his worn and weary pen is laid aside, and even the sweet voices of his own household are hushed, comes there not a voice, the approving voice of conscience and of God, with infinitely greater sweetness to his soul? For such a reward, who would not unsparingly, unceasingly toil? But he is the father of a family. There are duties owing to that household. While the friends of the oppressed are demanding his services, his time and his attention, they must not forget those prior, paramount claims. They must not urge on his self-sacrificing spirit in its invaluable philanthropic labors, without remunerating him as a man, the head of a family, and a citizen. An equivalent for his services, we cannot—it is not in the power of man to offer. The Lord of the vineyard in which he labors, only can do it.—But what *is* in our power that we must do. We would call the attention of our sister societies throughout the State, to this subject. Will they not make a special effort, unitedly with us, to sustain our only anti-slavery paper? Shall this truth-illumined little sheet, low in price, but of high moral and intellectual value, shall it be suffered to go down for lack of friends and funds? No! No! And 'let all the people,' to the remotest dweller among our hills, say No! Let us stop all the trashy periodicals, the 'Ladies' Garlands,' 'Ladies' Books,' and Ladies' Companions,' that gather on our tables, if they have ever been allowed to gather there; we have no time for such trifles; let us retrench all useless and many useful expenditures;—but *let us work hard* to keep up the Herald of Freedom, with its heart-moving appeals in behalf of the suffering slave. Let it be a welcome messenger to our homes and our hearts, to remind us of our duty to our oppressed brethren and sisters, whom slavery has reduced almost to a level with the beasts that perish. Let us iterate and reiterate its solemn injunction to New Hampshire abolitionists, "BEWARE OF NEW ORGANIZATION."

But we may not close without expressing our gratitude to those of our brethren, who have facilitated our labors, in the anti-slavery cause. We thank them for their many instances of kindness and liberality towards us. 'They have their reward.' But first of all, and last of all, we would thank the Father of mercies, the Author of every good and perfect gift, that He has thus far smiled on our endeavors to do something for some of these 'least' of his suffering children. May He continue to bless and keep us in love and harmony with one another, and with all who labor for 'immediate emancipation,' and bring us and all into His service, which is PERFECT FREEDOM, now and forever!

Concord, December 25, 1839.

The Panoply.

We don't know how far to hold our neighbor Kimball answerable for his statements. He *avers*, with a strange license, which, if he were held *fully responsible*, would amount sometimes to bona fide *misstatement*. We copy one of his peculiar, characteristic editorials below, and will make a few notes upon it, in as grave a mood as we can put on, when commenting on an *original* article from the Panoply. We congratulate the denomination in this state on their editor. We wish them "Merry Christmas," and "happy New Year!" It is not the time of year to wish them "April Fool," as Cæsar Folansbee did the governor.

The Convention.

There appears to be a diversity of opinions and feelings respecting the proposd Convention. The Herald of Freedom opposes it with much zeal,(1) and takes the same position in relation to it that Mr. Garrison takes against the new organization in Massachusetts.(2) If it is to produce an open outbreaking between those who are technically called abolitionists, the query arises whether some compromise cannot be effected, that they may act in harmony.(3) Division is not the best way to build the house.(4) In answer to inquiries respecting the feelings of the Hopkinton Association, we would simply say, that we have heard the opinions of only eleven or twelve of the sixteen. Two of these favor the Convention and propose to attend; the rest have concluded against attending,, or taking part in it.(5) They fear that the interchange of opinions would not tend to love and harmony.(6) It has been suggested however, that they would adopt a course like the one adopted in Maine, in reference to this subject. (7) In their feelings they are decidedly opposed to slavery. They differ as to measures, from some of their brethren.(8)

(1) Friend Kimball now says this just as off-hand and crank, as if there was one word of truth in it. In the only notice we have taken of the Call for the convention, that we now remember, we expressed great gratification at seeing it. This leads neighbor K. to say we "oppose it with much zeal." He thinks we are zealous not according to *knowledge*. He is the organ of the cool Congregational wisdom of the Commonwealth. It is *funny* to hear him talk of our *zeal*. In point of fact we are far from opposing the convention and always have been. We are afraid they won't hold it, and that there will be a countermand of the Call. The venerable Doctor Church said at Plymouth in 1835, that they would have nothing to do with it. Peradventure he will say so now. We thought of not saying any thing more in favor of it, lest some might take occasion to oppose it on that account. We don't know but we should let the Panoply's *statement* go, if it would be credited, for we want to get as many of the community as we can together, of those who would not be likely to come, if an abolitionist should wish them to. But we were a little surprised at the *carelessness* of our neighbor. We like the Call. It is to all members of Congregational and Presbyterian churches as well as ministers. This leaves no chance to raise the woman question. We hope the women invited will all come, and will all act. No question as to their right, can arise to disturb and *dishonor* the convention. We hope the entire churches and the entire clergy will be present. It is *late* for them to convene—dishonorably, *unpardonably* late. They have seen their countrymen and women wallow in the death-slough of slavery these nine years since Garrison first announced to them the remedy of immediate emancipation and they have not even *come together* upon it. It is after the *eleventh hour* with them. We shall see, if they meet, how New Hampshire Congregationalism will treat freedom of opinion and speech. Whether they will play the *Atherton*, in humble imitation of "our rulers."

(2) The Panoply *knows* probably that there is to be a "new organization" at the convention, and that led him to say at random that we opposed the meeting. There will no doubt be an attempt to offer up anti-slavery on the altar of the sect. They should not reveal to friend K. what they want kept secret.

(3) Much thanks to our sympathetic anti-slavery neighbor for his concern for the harmony of our ranks—and for the suggestion of a "compromise." That is a precious word in the mouth of a christian. It means *truce with the Devil*. We should not have had our glorious Union but for "compromise." Would not the Panoply recommend one under the name of "New Organization." It might be composed of all *good* men, who can't come *exactly* up to what some call the shibboleth of Immediate Emancipation. It might be the New-Hampshire Abolition Society, auxiliary to "The American Union for the Relief of the Colored Race." The Panoply would be an excellent organ for it.—Wonder if the South would offer a reward for the Editor's head! The Panoply would be just the paper for the New-Hampshire "new organization."—It might also be organ for "the Concord Liberian Association, and New-Hampshire Colonization Society, auxilary to the American Union," in addition to its being the accredited organ of the Congregationalism of New-Hampshire.

(4) We thank the editor for this accidental piece of good sense. Division is not the way to build. Babel might as well have been finished by that confusion of tongues—as anti-slavery be built by two organizations. One would labor wholly to subvert the other, and the other would have no time to spare from self-defence for the cause of the slave.—"Division," as David Kimball can see and say "is not the best way to build the house."

(5) Brother Kimball is very good to tell what is going on preliminary to this free convention—Opinions ascertained as to holding it after the call is issued! Why not let them come, all who choose and decide what to do after they get together and talk matters up! Why don't they come together unpacked and unpledged—for they come to deliberate and they ought to come unshackled.

(6) A wholesome fear and highly creditable to a christian denomination! An interchange of opinion not tend to love and harmony! What is the love worth that comes of suppressed and gagged opinion, and what the harmony of vassals that are too cowardly or too ill-natured to bear an interchange of opinion!—To what a pitch of degradation and ruin has New Hampshire Congregationalism fallen if this its editor is its true organ and representative!

(7) That is, appoint what Doctors they can muster (Dr. Lord won't stoop to it, or the noble old Dr. Harris) to correspond with the South to find out whether they have such a thing down there among them as slavery. Why we should think the South would spit at the ridiculous correspondence.

(8) Of course decidedly opposed to slavery—only differing as to measures—nothing to speak of—only the trifling, *nominal* difference between emancipation and not,—nothing essential. But a truce to this annotating on David Kimball's oraculars. We should be unpardonable to do it if he were not the authority editor of the leading sect of professing christians in New Hampshire.

For the Herald of Freedom.

Correction.

Mr. Editor,—As Mr. Quincy remarked in his Address on Wednesday evening, that within three centuries, all denominations of christians had thought they were doing God service by persecuting, even unto death those who differed from them in sentiment, I wish to make the correction, in behalf, at least, of my own denomination. Our history is traced back to the year 60, and published in a work entitled "History of the Welch Baptists," and if the fact as stated, were true, it would have been known; but it is not. Our members have been turned in the old country, and fined, whipped and imprisoned in this for their belief, but we have ever contended for religious liberty. We believe the remark was not true of some other denominations, but they will answer for themselves; my only wish is, that no wrong impression may be made on the public mind. A BAPTIST.

HYMENEAL.

Married, in this town, on the 1st inst. Rev. Parker Pillsbury, of Loudon, to Miss Sarah H. Sargent, of this town.

In Dunbarton, on Christmas eve, Col. Wm. Kent, of this town, to Miss Letitia C. Stinson, of D.

OBITUARY.

Died, in Uxbridge, Mass. on the 17th December, after a short illness, of lung fever, Mr. Jonathan Whipple, aged 87 years.

At Sandbornton, Nov. 5th, of the consumption, Miss Annette Grant, aged 28 years, with which disease she suffered for the term of eight years with entire submission and resignation to the will of her divine Redeemer; previous to her deceas[illegible] the world had no charms for her, sh[illegible] without a struggle in possession of [illegible] of a glorious immortality beyond the grave [illegible] the merits of her Saviour.

REMITTANCES.

Sophronia Willoughby, Elihu Thayer, [illegible] jr. L. E. Caswell, John Stephens, Henry [illegible] Goodell, Josiah D. Crosby, David Wo[illegible] Hill, jr. A. Wilkins, Sam'l E. Coues, [illegible] Clifford, J. Bunten, P. P. Atkinson, A. [illegible] David Moody, D. H. Parker, Simon Br[illegible] Philbrick, Wm. French, Benj. Rolfe, Jos[illegible] $1,50 each.—Jesse Merrill, 37,50.—[illegible] 15,00.—P. B. Sawyer, 8,00.—James [illegible] J. B. Dustin, S. D. Darling, 3,00 ea[illegible] Kent, 2,83.—Sam'l Evans, jr. 2,75.—[illegible] A. Merrill, jr. N. E. Russell, Samuel [illegible] each.—Sam'l Emerson, G. B. Row[illegible]

☞ THE FEMALE ANTI-SL[illegible] of Concord, conte[illegible] first week in Ju[illegible] appropriate[illegible] ing the [illegible] objects.

Th[illegible] object[illegible] operat[illegible] and es[illegible] They [illegible] where [illegible] the pur[illegible] would be s[illegible]

For the [illegible]
C[illegible]

Concord, Ja[illegible]

Prof[illegible]

The Merrimack County An[illegible] will hold meetings as follows, v[illegible]

At Pittsfield, commencing on Mon[illegible] January, at 2 o'clock, P. M.

At Northfield, commencing on T[illegible] January, at 2 o'clock, P. M.

The meeting at each of these places w[illegible] tinue three days. The friends of the ca[illegible] neighboring towns, are requested to atte[illegible] assist in these meetings.

S. S. FOSTER,

YOUTH'S CABINET.

The Third Volume will commenc[illegible] 2, 1840. Those who wish to encour[illegible] paper, promote the cause of emanci[illegible] and obtain a great variety of choice[illegible] very *cheap*, will do well to acce[illegible] lowing.

LIBERAL OFFER.

Whoever will forward $2,5[illegible] and the first of Jan., shall be [illegible]

1. To the 2d Volume of [illegible] neatly bound.

2. One copy of the elegant volum[illegible] Beauties of Philanthropy, or four copie[illegible] the excellent work called 'Liberty.'

3. The Youth's Cabinet, Vol. 3, to be sent weekly.

Two persons can join together and send $5, or one person can send $3, and appropriate the odd half at his own pleasure.

Address, N. Southard, 25 Cornhill, Boston, or 9 Spruce st. New York.

☞ The usual weekly ANTI SLAVERY CONFERENCE will be holden at the house of Mr. Amos Wood, on Tuesday evening at half past six.—Punctual attendance is hoped for.

AMERICAN ANTI-SLAVERY SOCIETY

SPECIAL MEETING.

At a special meeting of the Executive Committee of the American Anti-Slavery Society, Dec. 11, 1839, the situation of the Society's finances being under consideration, it was.

"*Resolved*, That a special meeting of the American Anti-Slavery Society be held in the city of New York, on Wednesday, the fifteenth day of January next, to provide means for carrying on the operations of the Society.

"*Resolved*, That J. Leavitt, J. S. Gibbons, and S. E. Cornish, be a committee of arrangements for the Special Meeting."

In promulgating the CALL, the Committee of arrangements would merely observe, that the Executive Committee have been constrained to the adoption of this measure by emergencies, from which they have been able to see no other way of escape. The great scarcity of money in the whole country prevents the *spontaneous* transmission of donations to our treasury without personal application, while the arrangement with the State Societies precludes us from the employment of AGENTS to make that personal application to our members, which, when we could make it, has never failed to afford us relief.

Under these circumstances, we invite all the members of the Society, including the officers of all the Auxiliary Societies, and delegations from Auxiliaries, to meet in the city of New York, on Wednesday, Jan. fifteenth, at 10 o'clock, A. M., "to provide means for carrying on the operations of the Society.

JOSHUA LEAVITT, }
JAS. S. GIBBONS, } *Committee of Arrangements.*
SAMUEL E. CORNISH, }

DONATIONS IN KIND.

At a meeting of the Executive Committee of the American Anti-Slavery Society, Dec. 5, 1839, it was

"*Resolved*, That we will invite donations of goods, produce, and articles of use, the avails of which may be appropriated to the exigencies of the Society."

[Attest.] JOSHUA LEAVITT, *Rec. Sec.*

VERMONT ANTI-SLAVERY SOCIETY.

The Sixth Anniversary of the Vermont Anti-Slavery Society will, by Divine permission be holden at Randolph Centre, on the 15th and 16th of January next.

A preliminary public discourse will be given on the evening of Tuesday, the 14th.

Business meeting of the Society will commence on Wednesday, at 9 o'clock, and public exercises at 11 o'clock, A. M.

All auxiliary societies or anti-slavery associations within the State, are requested to send delegates, and all persons friendly to the anti-slavery cause are invited to attend.

We are [illegible]

POETRY.

Original Ode,

FOR THE ANNUAL MEETING OF THE

Concord Female Anti-Slavery Society,

December 25, 1839.

Strike the harp once again, the sweet harp of our hills!
And its melodies wake till each fond spirit thrills;
Lure the voice of the winds, that it chime in the song,
And Echo awaken, the strain to prolong!

Let them mingle their cadence, and waft o'er the wave
The prayer we are breathing, alas! for the slave.
Bid them bathe in their music the stern iron heart,
And whisper their notes through the man-vending mart

Shall the land of Columbia sully her fame,
As the sole home of Freedom, and forfeit the name?
Shall her sons, upon Liberty, treacherous smile,
Yet mock her in chaining their brothers, the while?

Their fathers fought for her, or hoped for a grave;
And whom she rewarded,—shall *they* own a SLAVE?
Shall they cast a reproach on those ancestors now,
In profaning the name, they invoked with a vow?

Her altars must crumble,—her fires cease to glow,
Should we rear not the fabric,—repel not the foe.
Aroused be her vot'ries! her banners unfurled!
And FREEDOM, our motto, stream forth to the world!

From the Liberator.

The Weekly Contribution.

BY MARIA W. CHAPMAN.

From the plain, and from the valley,
And every mountain path,—
From the hamlet and the city,
Where man his dwelling hath,—
Where'er the sun of freedom
Lights up the glad abode,
Let every willing spirit pour
Its gift to freedom's God.

For his is not a service
Of heaviness and pain;
It fills the eye with gladness—
It bursts the spirit's chain:
And through our fair New-England,
When the Sabbath-bell is heard,
Let all her people bring their gift,
With voice of glad accord.

'We are free, and we are happy,
In all our pleasant homes:
Nor bitter wrong, nor bondage,
To our bright hearth-stone comes.
And therefore shall the bondman
Be one among us yet:
And be our right hand stricken down,
When we his claim forget!

We'll guard our shrines and altars,
While life and strength endure;
And keep our faith from slavery,
Inviolate and pure!
Though we tread the path of danger,

mendously, as it did also for several days after. Notwithstanding the storm I lectured on slavery Sabbath, Monday and Tuesday evenings, to attentive and increasing congregations; and on Wednesday afternoon I gave a lecture before the Ladies' Anti-Slavery Society.

While at Randolph, I heard the following anecdotes.

THE GOLD SPECTACLES.

Heman ——, a Congregational minister, who went from the North to Georgia, some years ago, and married a widow with several hundred slaves, was on a visit to his native town. Dr. ——, a brother of Heman, is a thorough-going abolitionist. The Dr. gave Heman no rest, but plied him thoroughly with anti-slavery truth. At last, Heman took off a pair of gold spectacles, and told the Dr. if he would let him alone and say no more to him about slavery, he would give him the spectacles. The Dr. replied that he did not know but he had said about all he wished to say, and so he concluded to take them. Shortly after the Dr's anti-slavery fire broke out anew. "Stop, stop!" said Heman, did you not agree to say no more to me on that subject, if I would give you the gold spectacles? "Here," rejoined the Dr. take your spectacles again—I MUST have the privilege of talking to you on slavery.

THE HARDEST NAME.

A foreigner, not long since from the land of O'Connell, passing along the road in Randolph, was overtaken by General ——, who courteously invited the stranger to ride with him. The invitation accepted, the General asked his name. "Jemmy Clarke," was the reply. "And what might I call your name?" said Jemmy. "Think of the *hardest* thing in the world, and that is my name," said the General. Said Jemmy, "I can think of nothing *harder* than *slavery*, and sure, your name is not *Slavery!!*" "O no," responded the General, "my name is *not slavery*—it is FLINT."

☞ Truly, slavery *is harder* than *flint*.

Yours for the slave,
GEORGE STORRS.

From the New Haven Daily Herald.

Messrs. Editors—I observed with surprise in the Herald of Saturday, that you appeared to give credit to the statement which has appeared in some of the papers, that the EXECUTIVE of the United States had decided that the Africans of the Amistad should be delivered up on the claim of the Spanish minister.

It is impossible that any such decision can have been made by the President. The exercise of judicial powers has not been confided to the Executive by the Constitution. The only ground on which it has been pretended that these Africans should be sent back to suffer death or hopeless slavery in Cuba is, that the Spanish Treaty requires that all ships and *merchandize*, rescued from pirates or robbers on the high seas, &c. 'shall be restored to the *true proprietors*, as [illegible] *due and sufficient proof* shall be [illegible] ing the *property* thereof.' The [illegible] *facts* by 'due and sufficient [illegible] is no part of the duty of the Execu- [illegible] It pertains exclusively to the cognizance of the *Judiciary*, as well by the 20th [illegible] of the Spanish Treaty itself, which [illegible] free access by the inhabitants of [illegible] country to the courts of justice of the [illegible] the recovery of their properties,' as [illegible] Constitution of the United States, [illegible] provides that 'the judicial power [illegible] nd to all cases in the law and equi- [illegible] under the Constitution, &c. of [illegible] States, and *treaties* made under [illegible] ity.'

[illegible] ses involving not only the rights [illegible] but of personal liberty also, [illegible] from the Courts, and decided [illegible] ing and without an appeal, [illegible] e of the United States, the [illegible] hold their liber- [illegible] than they have [illegible] assum- [illegible] States, [illegible] he. [illegible] A.

[illegible] ced for [illegible] orning, [illegible] night, [illegible] Monday [illegible] in the barn. [illegible] omebody came and [illegible] ys saw a man [illegible] is side; but [illegible] o he was, the [illegible] e thought of the man who [illegible] commit such crime, but [illegible] s son to steal.—*Hampshire Gazette.*

[illegible] what must be thought of professed [illegible] of religion, who teach that it is not [illegible] the *son* to steal, *because* the father [illegible] fore him? And if it be thus dis- [illegible] eful for a poor man to steal milk, to [illegible] himself and children from starving, [illegible] shall we think of the meanness of the [illegible] an who makes it his business to steal [illegible] l the children of the poor, in order to [illegible] e his wealth, and live in style and [illegible] or? Suppose it should be discovered [illegible] e poor man who stole the milk was a [illegible] member, would any of our ecclesias- [illegible] omplain that the peace of the church [illegible] turbed, and that religion was assail- [illegible] se it should be said that the thief [illegible] be excluded from church fellow- [illegible] at pains have been taken to [illegible] here *may* be cases of innocent [illegible] or *man* stealing. Why not in- [illegible] uiry whether there may not be [illegible] ocent *milk* stealing? Perhaps [illegible] dealer had no other way to avoid [illegible] on. And then a "*gradual*" abandon- [illegible] t of milk stealing might be very con- [illegible] venient for the culprit. Or he might be persuaded to abandon the practice for a suitable "compensation." Or the evil might be prevented, in future, if the cows and their owner could be colonized! What should we think of the law maker who could not make up his mind whether there ought to be a law against milk stealing? And "what must be thought of the man" who would vote for such a law maker, and yet pretend to be an honest man and a Christian? Wo unto you, ye blind guides, who strain at a drop of milk, and swallow a plantation! Who call a milk thief "a culprit," and think it "denunicatory and unchristian" to apply the same epithet to him that steals human beings! How much better is a man than a pail of milk?

☞ We regret deeply to learn that our Executive Committee, at New York, are suffering under great and pressing embarrassments for the want of funds. This ought not to be. The Committee were placed in their present position by the abolitionists of the country. Great responsibilities were thrown upon them; and it is no more than justice that they should be furnished with the means for meeting them, with credit to themselves, and with justice to the pressing exigences of the cause. We sincerely hope that our friends will do all in their power to sustain the operations of the Committee—to hold up the hands of those to whom we have delegated the task of holding aloft in the view of the nation the standard of IMMEDIATE EMANCIPATION.—*Whittier.*

BASE APOSTACY.—The Jeffersonian says that Rev. Marens Smith, (of Watertown, Jefferson county,) "formerly professsed to be warmly attached to the democratic principles, but of late he has embraced those of the *abolitionists!*" What a wonderful change! *Formerly*, he professed to believe that "all men were created equal." But now, alas! the Jeffersonian has discovered that he actually believes that "all men are created equal!" And the "Jeffersonian" is horrified at the discovery that a professed Democrat should agree with Mr. Jefferson, on the subject of slavery! What is the world coming to? Who knows but that this whole "democratic" country will, ere long, apostatize into the honest belief and practice of democratic principles! And what will then become of the demagogues!—*Friend of Man.*

From the Salem Gazette.

The Late Storm.

In Gloucester, particularly, the consequences have been dreadful, and we presume unexampled. The scene at the harbor, as described by an eye-witness, was most distressing. Our informant, with a large number of other persons, was on the beach all night, most anxious to render assistance, but unable to do so, from the fury of the storm. Within plain sight of them there lay a schooner, with three men lashed to the shrouds. Nothing could live between them and the shore, and with a full knowledge probably of this, they bore their sufferings in silence, until finally, after swaying to and fro, by the motion of the waves, they were submerged and drowned. Twenty-one vessels were driven ashore, and seventeen were dashed to pieces, in some cases nothing larger than a plank being left. Twenty vessels, which had cut away their masts, were riding out the gale. There must have been a great destruction of life.

We hear nothing from Sandy Bay, excepting that a part of the quarter deck of a vessel had drifted on shore, supposed to have belonged to a southern trader, as barrels of flour came ashore with her.

The vessels destroyed at Gloucester, were such as had put in for harbor, the preceding day and night. It is said there was but one mast standing. One schooner cut her cable at 11 o'clock, on Saturday night, and succeeded in reaching one of the lower wharves.

By the driver of yesterday afternoon's stage, we learn that there were several more vessels wrecked and dismasted than are mentioned above, besides three schooners, sunk, the top masts of which are out of water. The beach is strown for a mile with fragments of the wrecks, scarcely any of which, it is said, are larger than a horse could draw.

Schr. Favorite, of Wiscasset, 2 lost, and 10 saved. One of those lost was a Mr. Mann, of Boston, a passenger; another was Mrs. Hilton, of Wiscasset, aged 55. [One of the crew Francis Severs, passed through Salem last evening.] Schr. Neutrality, of Bristol, Me. gone to pieces.

A letter received last evening, from our correspondent, the Editor of the Gloucester Telegraph, says,—'It is impossible to say at present how many have perished, but all agree that the number cannot be less than *fifty*. The northern shore of our harbor presents a scene that makes the very heart bleed—strown as it is with the wrecks and cargoes of twenty or twenty-five vessels, and here and there with the lifeless and bleeding bodies of unfortunate mariners. Our whole community are in mourning, while sympathy and benevolence are actively alive to the wants of the surviving sufferers. A public meeting of our citizens is to be held this evening to devise means for their relief.'

Mr. George, the keeper of the Lights, on Plum Island, informs us that the Hotel and site, with almost all the buildings, were surrounded with one entire sheet of water, as well as the road leading to the bridge.

The violence of the gale was such as to remove many sand hills, forming at the same time many lakes and ponds.

Mr. George also says that the whole eastern side of the Island has washed away to an astonishing degree, and for the last six or eight hours, up to yesterday noon, there was one continual shower of sand, blowing quite across from the Eastern sand hills to the meadows, and with so much force as to prevent him from making any observations in the direction of the bar, but no doubt it must have undergone a great change.—*Newburyport Herald*

Fatal Jealousy.—A widow named Norton, of Monson, Mass., has been committed for trial, on a charge of poisoning a young man named James Stanton, who was about to be married to a young lady in the neighborhood. The cause is said to have been jealousy.

☞ We hear from all parts of Maryland and Virginia, complaints of the insecurity of slave property. In many parts of these states, white labor is beginning to be reputable. A virtue is made of necessity. Those who have slaves are anxious to sell, and those who have not, dare not buy, for fear of losing them the first night after their purchase. We have been told from undoubted authority, that for one white man in certain parts of Virginia, who twenty years ago labored with his own hands, there are now twenty, who for lack of slave labor are compelled to work, and as Henry Clay feared, 'black their own boots.' From the moment that labor, honest industry, becomes reputable in a slave state, slavery may date its downfall.—*Pa. Freeman.*

Slave Increase.—The increase of the slave population in the United States, is estimated at about 80,000 annually. Mr. Clay says the average worth of slaves is about $400 each—calling the annual increase only 70,000, their value would then be twenty eight million of dollars!! Think of that, ye who cry out so loudly against monopolies.—If the United States Bank was a dangerous institution because it wielded a capital of thirty-five millions of dollars,—what think ye of a certain domestic institution that has an *annual increase* of the snug little sum of twenty-eight millions of dollars!!!—*American Citizen.*

The ship Archer, left this port yesterday with one hundred and sixty colored emigrants, for Port Spain, Trinidad. They are to labor on a plantation on the island, having been engaged for this purpose by the agent of its owner.—*Phil. Nat. Gaz.*

☞ *Remittances by Mail.*—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the postmaster cannot frank it." AMOS KENDALL.

Absence of mind should be most carefully shunned, both in conversation and action. In the former it makes a man odious; in the latter, ridiculous.

Cheat the doctor by being temperate; cheat the lawyer, by keeping out of debt; and cheat the demagogue of whatever party, by voting for honest men.

The Augusta Banner states that the President and all the officers of instruction in Waterville College—with the exception of one—have tendered their resignation. The probable reason assigned is, the inability of the Institution to sustain them in their offices.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evan's celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dec. 21, 1839. 43 1y.

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which have been purchased since the recent fall there, will enable him to sell at ☞ *reduced prices* —among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors, Blk and colored MERINOES, ALIPENES, Blk. Green & Olive *CAMBLETEENS and CRAPE CAMBLETS,* for Ladies' Cloaks; White, Yellow and Red Twilled

FLANNELS,

Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American CALICOES; Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS, Cotton Yarn, Battings, Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, the dozen or single.

W. I. Goods and Groceries.

Fall and Winter OIL, of superior quality. Custom made Thick BOOTS & SHOES. Country produce taken in exchange.

Concord, Oct. 26.—tf

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

29 CONCORD, N. H.

NOW ON HAND AT

Fessenden's Saddlery,

South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles, Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

ANTI-SLAVERY ALMANACKS for 1840 received and for sale at this Office.

Sept. 28. CHASE & CROSBY.

The Chase Infirmary,

For the treatment of Hernia, or Rupture,
Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of Hernia, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is insisted in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately represses himself whenever a reappearance of the Hernia. If too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in stock, the whole forming an assortment from which persons afflicted with Hernia or other bowel complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 24.

Medicine to Lend,

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of New Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. His adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side or breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, sore breast, biles, corns on the feet, horse flesh wounded by the saddle or harness, and occasional sores, almost kinds to which the human family are subject. As the proprietor will rely alone on the merits of the salve for testimony to sustain it, he will apportion one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. Marked with a line drawn around the roll may be used at the proprietor's expense and the remainder returned within ty days if not satisfied of its utility. Local agents have been appointed in many towns and will visit the towns through the State as soon as may. Medicine to Lend—test the genuine by the time of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll; a liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, but will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. 6m1y

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar and fifty cts per annum if paid *in advance.* After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞ The cost of conveyance in all cases to be defrayed by subscribers.

☞ All Letters on Business to be directed to CHASE & CROSBY, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *The Postage must be paid, in all cases.*